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Perhaps no country has devoted so much time and labor upon the preparation of its text-books as this country of ours. The various annotated editions sent out by our strenuous publishing houses vie with each other in copiousness of illustrations and amplitude of commentary. Some of us no doubt remember the days when one of Anthon's editions was the desire of every school-boy's heart. While our more recent editions do not sin as did those, still it is an open question whether individual effort—the most important part of all education—is not weakened by the amount of assistance furnished by our text-books. Mr. Jones in the *Teaching of Latin* (London, 1906), p. 65, gives some very illuminating criticisms of this question. I quote the following:

The mention of the necessity of individual effort naturally leads to another point. The use of a plain text, without notes or vocabulary, has much to recommend it. Of course not many boys can work with a plain text before they have read a few other books by the help of annotated editions, but the sooner the practice can be begun the better. At least one book a year could be read in this way. No better training in research could be devised. The pupil has many difficulties to solve with a dictionary, a grammar, and his own brains to aid him. Independent exertion alone can prepare the lesson; there is no room here for cram. A necessary part of classical education is to accustom the pupil to locate difficulties. In an annotated edition this is done by the editor; with a plain text a boy must do it by himself. A teacher may, if he thinks this method of study too hard for his class, give before private preparation any help he may believe advisable. Perhaps the best kind of help is for the teacher and class to work out the lesson together. The teacher will give any information none of the class know, while the boys translate such parts as are well within their reach.

I think that it cannot be too much emphasized that a pupil is not going to learn to translate Latin by having all the difficult passages translated for him, nor can it be too much emphasized that the reading of Latin, and to a greater degree the translation of Latin, requires the constant exercise of the logical faculty. Now the hardest thing in the world is thinking; the majority of people do not think at all, and that subject is the more difficult which requires the greater exercise of the logical faculty. The extent to which a subject approximates scientific accuracy is a measure of the demands it makes upon the mind, and one reason why

no subject, except mathematics, that enters into the school curriculum is as valuable for the training of youth as Latin is because no other subject except mathematics makes such a demand upon the reasoning faculty. The old method of grammatical reference without commentary has very much to recommend it, and it is not at all certain that the product of the modern editions of Caesar is a better Caesar scholar than the boy who had before him text, grammar, dictionary, and nothing else.

These remarks have particular point in view of the present movement towards the more intensive study of vocabulary, because a knowledge of vocabulary is essential for reading. In this connection Mr. Browne, of the Browne and Nichols School, whose new Latin Word-List appeared recently, has prepared some statistics of the application of his word-list to the entrance examinations of June last, which are to be published shortly in *The Classical Journal*. He finds, in brief, that out of a total of more than 10,000 words contained in the examinations in Latin of last June, set by the College Entrance Board, as well as by twenty-five other colleges, his list contained all but 214 words, or 2.014 per cent. Mr. Browne has found, as I did, that the question of choice of words becomes quite a serious one after a certain limit is reached. The last hundred words in my list (so with the last five hundred in his) gave me more trouble than all the rest. It is in the case of these words, too, that the largest number of non-occurrences is registered in any one passage. But, on the other hand, these words are often most interesting for their literary associations and a knowledge of them is never going to be regretted by the learner. Altogether it is better to know too many than too few, and so long as that total number is within the compass of the pupil, we need not be much disturbed.

Mr. Browne's list is more ample than the list of 2,000 words which I recently published. It contains in all some 2,800 words, restricted to words which occur 15 times in the whole of Cicero and 5 times in the whole of Caesar, but his statements, with slight modifications, apply also to my list. These statistics show very conclusively the advantage of the control of a compact list of words.

Of course knowledge of vocabulary alone is not everything. Every text does present certain difficulties, and these difficulties do require some com-

mentary, but this commentary should be strictly in the line of assistance to the comprehension of the meaning of the text, not of relieving the pupil from work (see Miss Lippman's article in *The Classical Journal*, 3, p. 11). After all it is the Latin of the text that is most important, and the sooner this is realized, the better it will be for our pupils and teachers.

### THE DEPENDENCY OF THE PROFESSIONAL LATINIST ON GREEK

I felt a blush of shame for the hard lot of our American scholarship, the other day, when I read in the little *Weekly* a plea for the abandoning of Greek. I paused and looked hard at the title of the hebdomadal message of—scholarship. Yes it was there: not *Latin Weekly*, but *Classical Weekly*. Secondhand scholarship I have heard of; second rate, third rate, any rating, but I never heard of easy scholarship, or that Cyclopaedias might be substituted for the sweat of Athena. But I am too old to embroider *loci communes*, nay am quite unwilling to utter declamation against every new manifestation of intellectual indolence, and the line of least resistance.

The best way is to go in *medias res*. A professional Latinist is one who pursues and in a measure encompasses the entire production of Latin letters, measured indeed not by the narrow range of the college auditorium, but alone the hurried imperfection which we, somehow, designate as high school Latin.

Latin literature, such as it was, presupposed Greek literature. I except of course the fine Latinity of the Roman Law (with which I have considerably more than passing acquaintance), which is in a measure a body of letters which reveals the Roman spirit, its terse directness and precision, as their belles lettres never could.

Let us turn first to Quintilian's parallel of the standard literary forms of the two literatures. 10, 1, 46 sqq.

*Greek*—1. *The Epic Writers*: Homer, Hesiod, Antimachos, (Apollonios), Theokritos, Panyasis.

2. *Elegy*. Kallimachos, Philetas.

3. *Lyrici*. Of the canonic Nine Quintilian sketches but Pindar, Stesichorus, Alcaeus, Anacreon, Simonides.

4. *Iambus*. Here Quintilian takes in Archilochos alone, discarding Hipponax and Simonides of Amorgos.

*Latin*—1. *The Epic Writers*: Vergil, Licinius Macer, Lucretius, Varro of Atax, Cornelius Severus, Ovid, Valerius Flaccus, etc. (neither Silius nor Statius is named. Why?)

2. *Elegy*. Tibullus, Propertius, Ovid, Cornelius Gallus.

3. *Satira*. Lucilius, Horace, Persius, Terentius, Varro.

4. *Iambus*. Catullus, Horace, Bibaculus.

5. *Old Comedy*. Aristophanes, Eupolis, Cratinus.

6. *Tragedy*. Aeschylus, Sophocles, Euripides.

7. *New Comedy*. Menander, Philemon.

8. *History*. Thucydides, Herodotus, Theopompus, Philistus, Ephorus, Clitarchus, Timagenes.

9. *Oratory*. Here again, as among the Lyric poets, Quintilian refuses to acknowledge the full measure of the Alexandrine Canon, giving Demosthenes, Aeschines, Hyperides, Lysias, Isocrates, to whom he adds Demetrius of Phaleron (omitting Isaeus, Andocides, Antiphon, Lycurgus, Deinarchos).

10. *Philosophy*. Plato, Xenophon, the other Socratics, Aristotle, the Old Stoics (i. e. Zeno, Kleantes, Chrysippus).

5. *Lyrici*. Horace alone worth reading. Caesius Bassus ('greatly outdone by some authors now living').

6. *Tragedy*. Accius, Pacuvius, Varius (Thyestes), Ovid (Medea), Pomponius Secundus. (Seneca ignored.)

7. *Comedy* (*maxime claudicamus*). Plautus, Caecilius, Terence (he does not think much of any of them). Utterly fail to attain the grace of Menander. Afranius (moral turpitude).

8. *History*. Sallust, Livy (contiones strong in sweeter *πρόση*), Servilius Nonianus, Aufidius Bassus. The Unnamed (Crematius Cordus?).

9. *Oratory*. Cicero (parallel with Demosthenes), Pollio, Messala, Caesar, Caelius, Calvus (his standing controversial), Servilius Sulpicius, Cassius Severus. Contemporary of his own youth: Domitius Afer, Julius Africanus, and others.

10. *Philosophy*. Cicero (*Platonis aemulus*), Brutus, Cornelius Celsus, Catius, Seneca (his *be'te noire*).

This decadent canon of literary forms, the working in of Roman Satira as an offset for *ἡ ἀρχαία*; was it indeed an artificial schedule of dependency, imitation, reproduction? Clearly not. A real one, rather, fully recognized by the Romans themselves. For example, Horace, *Satires* I, 4.

"Eupolis atque Cratinus Aristophanesque poetae", etc.

I do not consider the characterization of the Old Comedy very felicitous; the main thing is the sixth line:

Hinc omnis pendet Lucilius, hosce secutus . . .

Really? Would the fearless Campanian Knight not have penned his invectives and miscellany of caricaturing his social times if the Old Comedy had not held up a model for him? But let any modern Latinist essay Lucilius' extant fragments: will not the frequency of Greek plums in this pudding be slightly dyspeptic for this easy scholar? Well, he may guess. Or he may go to a Greek friend and crib from him. Scholar indeed, depending upon the existence of translations! Trying to hear an oratorio after stuffing his ears with cotton, or swallowing an exquisite beverage after benumbing palate with cocaine!

Or again: Persius, *Sat.* 1, 124.

Audaci quicumque adilate Cratino

iratum Eupolidem praegrandi cum sene palles  
—to work yourself into the humor of Satire and  
Sarcasm you will—that is the tradition of Gram-  
maticus—soak yourself in Old Attic comedy. Ex-  
otic? Yes. But their way: the way of Roman  
verse-production from beginning to end. The same  
matter in Vergil's *Georgics* 2, 380,

Non aliam ob culpam Baccho caper annibus aris  
Caeditur et veteres ineunt proscaenia ludi  
Praemiaque ingeniis pagos et compita circum  
Thesidae posuere, atque inter pocula laeti  
Mollibus in pratis unctos saluere per utres.

κῶμη, κωμῳδία, δσκος, the skin filled with wine.  
See the MSS. of Aristophanes *περὶ κωμῳδίας*. Then  
the Scholar of Posilipo goes on to bring in the  
Fescennian verse of Italian vintners as a parallel.  
How even a single Ode of Horace can be expounded  
without that Greek consciousness which Horace  
shared with his readers, all his readers—this is be-  
yond me. The method of acquiring Greek as a  
living tongue in the better society of Rome began  
probably soon after 155 B. C. As to the Gram-  
maticus and declamator of Domitian's era, Quinti-  
lian is before us: nothing is more wholesome for  
the Professional Latinist than to study him from  
cover to cover, pen in hand.

One of the most salient features of Quintilian  
is the overpowering mass of Greek erudition. For  
of the Roman rhetor was postulated not only knowl-  
edge of Greek *τέχνη*, but also a familiar and prac-  
tical acquaintance with the various writers, who in  
the different *genera* of literature had by Aristarchos  
and others been put in the *κανὼν*. Full citation or  
mere reference abounds also to Aeschines, Anti-  
phon, Apollodoros, Aristotle, Chrysippos, Demos-  
thenes, Georgias of Leontini, Isocrates, Menander,  
Pericles, Plato, Pythagoras, Socrates, Theodectes,  
Theodoros of Gadara, Theophrastos.

I conclude this little protest with a passage from  
Cicero: "ut ipse ad meam utilitatem semper cum  
Graecis Latina coniunxi neque id in philosophia  
solum, sed etiam in dicendi exercitatione feci, idem  
tibi censeo faciendum, ut par sis in utriusque ora-  
tionis facultate". . . . The rest being equal, the  
better Hellenist is the better Latinist.

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#### THE NEED OF A REVISION OF LATIN INSTRUCTION

(Concluded from page 212.)

With regard to the third and fourth year's work  
I would earnestly advocate putting the Vergil be-  
fore the Cicero:

1. Because it is the more natural order in mental  
development to read epic poetry before studying  
oratory. With younger pupils' a most absorbing  
interest can be awakened and sustained in the storm

on the sea, in the naive meeting between Aeneas  
and his mother goddess, in the introduction to  
the queen at Carthage, in the dramatic story of the  
fall of Troy, in the romantic episode with Queen  
Dido, in the games, and finally in the mysterious  
descent into Hades, when, on the other hand, the  
thundering denunciations of Catiline are likely to  
fall on deaf ears, particularly in the case of girls.  
It is easier to rouse the younger pupil's appreciation  
of the color of poetical epithets than to interest  
him in the balance of the periodic sentence, in the  
analysis of synonyms, in following a close constitu-  
tional argument like that of the Fourth Catilinarian  
oration, or even in so much as comprehending the  
finest passages in the Archias.

Moreover, from a practical point of view, it is  
wiser to reserve the Cicero for the last year in  
order to use it as a model for Latin prose work.  
We cannot prepare pupils satisfactorily for a hard  
Latin prose examination by the third year. The  
additional year gives them a larger vocabulary,  
greater maturity of mind and better developed rea-  
soning powers, all of which are essential to good  
Latin prose work.

The well-worn objection that poetical construc-  
tions unsettle the pupil's syntax is a teacher's buga-  
boo. It is a very simple matter to emphasize the  
constructions in poetry which differ from prose to  
the entire satisfaction of the few scholars who are  
troubled by them, while most of us can sadly tes-  
tify that the great majority of our classes are  
never startled by poetical licenses.

Lastly, if the Vergil is taken in the third year,  
the Cicero can usually be read before Christmas,  
leaving the rest of the year for grammar, Latin  
Prose and sight translation. A thorough drill in  
these three provides a far better preparation for the  
kind of work we want done in college than the  
reading of poetry in the last year of school.

To sum up: In view of the need of revising  
Latin methods of instruction so that our pupils may  
be better prepared to read and enjoy Latin, I would  
suggest:

For the first year: More sight translation in  
class, more connected narrative, and the creation of  
a Roman atmosphere around the pupil by the use  
of stories concerning the myths, the traditions, the  
history and the daily life of the Romans.

For the second year: Selections from the seven  
books of Caesar instead of the first four books.

For the third year: Vergil.

For the fourth year: Cicero followed by Latin  
Prose.

During each of the last three years there should  
be: More sight translation, more memorizing—es-  
pecially in Vergil, more reading of the original.

"But", you say, "where can we get the time for  
all this? Shall we lessen our grammar work?"

By no means. Make it even more exacting, particularly in the rapid handling of the forms that recur most often.

"What then? Shall we take from the time spent in translating into the best English we can command"?

That would be simply suicidal. For nothing is more certain than that the *most practical* benefit derived from the study of Latin lies in the added power of expression that one acquires through constant translation.

No, not in that way. Save time in other directions. Cut into the fads and frills of which we are all so fond—into the unnecessary time devoted to long vowels and hidden quantities, to experiments in pronunciation, to the fruitless discussion of new pigeon holes for the cases and the subjunctive—and put the time thus gained into essentials, and, believe me, we shall not have such meager results.

Without making any concessions whatever to what Prof. Bennett calls "the exactions, the exactness and the exactingness of Latin", by sharper attention to detail and stricter economy of time, it will be possible to spend a few minutes of almost every recitation in sight translation and reading in the original. If to the earnest and thorough work we are now doing, we add energetic and persistent effort in these two directions, at the end of four years, not only will our pupils no longer look on their Latin as a mere exercise in clever translation, but they will feel that they have gained a certain mastery of a language both vital and virile and will look forward to further progress in it. This in itself will do much to correct the abuse of the translation both in school and college, so that with the co-operation of the college instructors that evil will abate even if it cannot be altogether eradicated. Thus the additional year or two of Latin in college will appeal more to school graduates in the added certainty that they will acquire such an intimate friendship with the best part of Latin literature that in later life it will be a pleasure to take the old books again in their hands and sit down to a quiet hour of enjoyment with them.

To this end, I would urge that something *definite* be done. Let this Association come to an agreement on some of these points, let it put itself on record with regard to them, let it advocate them strongly and insistently through The Classical Weekly, let it ask the Regents and the College Entrance Board to incorporate them in their examinations.

By such *united* effort, the Association will be exerting an influence proportionate to the strength and quality of its membership, and—more than that—it will accomplish an improvement in the teaching of Latin that will enable it to defy every as-

sault and will make it the most effectively—and therefore the most successfully—taught subject in the curriculum.

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THE ALBANY ACADEMY

## REVIEWS

Life in The Homeric Age. Thomas Day Seymour.

New York: Macmillan Company, 1907. Pp. 704. \$4.

That this is one of the most handsome and attractive books of recent years is known to all who read this review. The Macmillan Company has done its best to provide a fitting vehicle for conveying the results of this illustrious scholar's life's devotion. As the subjects covered are so many and so varied, it is possible to touch only a few of them.

Professor Seymour, the philologist, reaches the same result as Andrew Lang, the man of letters, that Homer presents the picture of one stage in a single civilization, that he is not a learned antiquarian, but describes the life of his own time in terms and with pictures familiar to his hearers. Professor Seymour, by showing that the picture is a unit and no line is to be drawn between the so-called earlier and later books, confirms Lang's theory that the poems are the work of a single generation and not of several centuries. Both these writers wrote at the same time, so the conclusions are independent. Granted that the poems are the reflection of one brief stage of culture, it seems to me Lang's conclusion is inevitable. This sentence on Homeric Geography deserves quotation, p. 53 "The limits of geographical knowledge were narrow, and we cannot suppose that the poet claims ignorance on matters which were familiar to his hearers. He had nothing to gain by appearing to be ignorant of what others knew. As in most other matters, Homer was a man of his times, not an archaeologist nor a modern scientist". The "Solar Myth" theories are rejected in toto, as the heroes are to Homer genuinely human. The author inclines to Doerpfeld's Leucas-Ithaca theory, but does not commit himself. The Introduction is the strongest feature of the book and deserves the attention of all scholars, as it unites the sanest judgment with the widest scholarship. The next chapter "Cosmography and Geography" was written before the author was wearied by his task, and is excellent. One statement in it is open to question, p. 55, "That Ossa is placed on Olympus and Pelion on Ossa, in order to scale the heavens, shows that the shapes of the mountains were familiar to the poet; as he knew which should form the base, and which the apex of this pile". Had the order been reversed, then Pelion must have been carried up and down Ossa, then up Olympus. The position of these mountains is clearly the reason for putting



Pelion on top. The chapter on the Troad is written with freshness and vigor, and condenses into thirty pages the views and achievements of Schliemann and Doerpfeld. "Homeric Armor" contains a slightly modified presentation of Reichel's views. One who reads this chapter will have little occasion to go to the original. Lang has certainly made this chapter obsolete, as he has shown that many of Reichel's chief assumptions are false. Professor Seymour would doubtless have rewritten it, could he have read this epoch-making book of Lang's.

The bulk of the book is difficult reading, as nearly every phase of Homeric life is illustrated from the poems themselves, which involves constant reference, quotation, and repetition. The same passage is often referred to nearly a score of times, since it may illustrate several non-related matters. Hence the book has more the characteristics of an index or dictionary than a connected whole.

Rarely is the work of a modern scholar quoted, since it is a compilation from the sources, and the monuments are sparingly used, too sparingly it seems. Apt literary quotations from ancient and modern literature abound, but above all from the Bible. The telling way in which Biblical parallels are used is the most striking feature of the book. The task the author set for himself has been done with such thoroughness and ability that this book is likely to long remain the standard work in English, but to remain in that position it will have many revisions. If no revision were probable, I should offer no criticism of this book, but in view of a probable revision I offer the following suggestions:

The Index is very deficient; such common subjects as wool, linen, spinning, such oftquoted writers as Alcæus, Pindar, Herodotus, Athenæum, and Milton do not appear in the Index. My experience convinces me that the Index does not cover one-fourth the contents of the book.

Names of scholars or their works, when quoted, should be given, e. g., such a phrase as "A still more distinguished scholar is inclined to find" p. 58, is very tantalizing to one unfamiliar with the name of that scholar. Such sentences are so common that it must have been intentional, but it seems to me a mistake.

To make room for new material in the next edition the habit of repeating long and very familiar passages three or four times might be abandoned. This is purely a matter of taste, but the repetitions became a great burden to me, and I should prefer a reference to a long repetition.

I think, too, the habit a dangerous one of drawing large inferences from the failure to mention a given custom or thing. This is the most serious defect in the book, and is applied both positively and negatively to all phases of the subject. The

best we can say of most of the theories is, they may be true. Homer tells so little about the life of his age that the picture is very dim and much is blank. When Andromache fainted at the death of Hector there fell from her head ampyx, kekry, halos, anadesme, and kredemnon. Three of these adornments are not mentioned elsewhere, but we cannot suppose that they were unique, so that without this passage at least three ornaments would be unknown. Is it not reasonable to suppose that many other articles of dress have not been mentioned?

How uncertain must be our conclusions on this subject! The Cretan discoveries may give clearer indications of Homeric apparel than the scanty hints of the poems. The statement p. 225, "The dinners are hearty, but consist of a single course only", seems too strong. The diet of Alcinous, Nausicaa, and Arete must have been far different from the food of warriors in the field. This "meat" diet of which so much is said is only one very small item, I am sure, of the menu of that age. P. 326, "The Homeric Greek cut and cured no grass for hay". This may be so, but the season in which the action of the poems took place was not the time for making or using hay. That haying is not pictured on the Shield of Achilles is hardly evidence. The same remark applies to the sentence, p. 327, "No special fodder was prepared for the winter season". The inference p. 28 that Homer does not know of the source of gold, since he never mentions it, seems to strain the argument from silence to the point of breaking.

"No trained Artisans" is a heading on p. 291, with the following proof, p. 294, repeated from p. 283, "Priam's son, Lycaon, was taken captive by Achilles as he was cutting shoots from a wild-fig tree for the rim of a chariot (xxi, 37). And we have no reason to suppose that he had more skill in wagon-making than was possessed by other princes". There is nothing to imply that Lycaon was to make the chariot himself, he simply got the wood from which the chariot was to be made. Farmers living near the forests now select the wood and take it to the wagon-maker to have him make it into wagon-tongues, yokes, and the like. This passage has no weight against the concrete word "wagon-maker" iv. 485. And Homer abounds with words for crafts. Three times, pp. 84, 275, 290, is the inference drawn that artisans were not paid, as follows: "Nothing is said about payment to the smith who gilded the horns of the heifer for Nestor (iii, 425ff)". No one to-day would add the fact that an artisan was paid for his services, when stating that his services had been asked. The poor woman in M, 433, who carefully weighs her wool that she may support her family thereby, is surely to receive pay for her work. It is impossible to

assume that a poet who describes the shield of Achilles and the palace of Alcinous was familiar with no craft that could claim trained experts.

Page 256, "The life of the Greeks in Homer's time was in the country. Every man was a farmer"; p. 284, "We read of no shop-keeper, Homer knows no word for trader". However when Achilles describes the mass of iron in xxiii, 834, he says "a mass so large that with it at hand neither shepherd nor farmer need go to town for iron". Evidently iron was for sale or trade in town, which implies trade and traders. I need hardly refer to the taunt in viii, 162-4, that Odysseus resembled not an athlete but a trader. Professor Seymour himself on p. 60 uses "trader" in translating this passage.

Page 151, "Somewhat curiously no Homeric widower takes a second wife". I should be glad to see a catalogue of Homeric widowers who remained widowers. Laertes was well beyond his prime when his wife died. However, Peleus must have married twice, at least, as one of Achilles' generals is the son of Polydore, the daughter of Peleus, xvi, 175. The word "step-mother" is found three times in the Iliad, as Gehring shows.

P. 383, "The animal of which the flesh was to be eaten, was slaughtered only when and where the flesh was desired". When the ambassadors came unexpectedly to Achilles, ix, 209, he had a store of various uncooked meats. The constantly recurring phrase in the Odyssey "entertaining from food in store" implies that meat was kept on hand.

P. 151 and repeated p. 467, "Odysseus' mother, after long years of sorrow for her son, at last hangs herself in grief, xi, 200". This is not stated as a conjecture, but a fact. The authority is as follows: xi, 200, f. "Longing for thee, and thy counsels, and thoughts of thy loving kindness took away my life". A most beautiful and poetic description of a broken heart, yet on the sole authority of this passage it is stated, not only that she committed suicide, but the method is given, by hanging.

Page 569, "Rhesus was sleeping in the midst of his men, Diomedes slays twelve Thracians, and Rhesus as the thirteenth". This is made the basis for the argument that there were but twenty-five Thracians, then from this deductions are made of the probable size of the army. This was not written in the spirit of the Introduction.

P. 669, "The bow of Odysseus, after twenty years of disuse, had grown so stiff and hard that the suitors were unable to brace it". It never entered my head, before I read this, that there could be any reason for their inability other than their own inferiority. Where does the text come in, if it were simply a question of a hardened bow? Odysseus braced it with the same ease he had braced it many years before.

P. 149, "Odysseus did no wrong to Penelope by his relations with Circe and Calypso." When Odysseus told Penelope of his wanderings, xxiii, 310 ff, he was very careful to omit these particular relations, he thought Penelope might think she had been wronged.

P. 134, "With the single exception of the 'Rape of Helen', Homer preserves no trace of the ancient custom of stealing the bride". Yet Aegisthus took Clytaemestra to his own home, and this is certainly an exact parallel to the "Rape of Helen".

P. 125, "Clytaemestra is expressly said to have a good heart". The phrase is iii, 266, *φρασι γὰρ κέχρητ' ἀγαθῆσιν* which does not connote moral excellence, but rather intellectual shrewdness, and gives a very different impression from "good-hearted".

P. 252, "Homeric slaves lacked the two distinguishing marks of a slave, being allowed to possess wife and property of their own, and not being sold". The fact that Homer so often states the value of a slave shows that slaves had a market value, and this implies a possible sale. P. 273, "In speaking of Odysseus Eumaeus says that he will never find a master so kindly, wherever he may go, which surely does not mean wherever he may be sold as a slave". It seems to me to mean that rather than wherever he may be stolen as a slave. The assertion p. 354 that *μῶνός* is hardly for *μῶν-ονός* since Homer never uses *μῶνός* for *μῶν-ονός* does not apply, since the stem *μῶν* is found in *μῶν-ονός*, xi.470.

These apparent slips were due, no doubt, to the exhaustion produced by the enormous burden the author assumed, and detract but slightly from the great merit of the book.

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Caesar's Gallic War (Books I-VII). By Arthur Tappan Walker, University of Kansas. Chicago: Scott, Foresman & Co. (1907). Pp. 528 + 93.

This is a revision of the Lowe and Ewing edition (1891). The characteristic features are notes and special vocabulary on the page with the text, and an appendix containing paradigms and a resumé of syntax. The life of Caesar and the military notes are brief but contain all that the student is likely to assimilate. The few pictures are placed in the introduction. There is no attempt to ornament the book. With a page already divided into text, notes, and vocabulary, it would doubtless have been undesirable to add illustrations or clues to the story. This lack has a tendency to make the book look monotonous and uninteresting.

The general vocabulary is limited to necessities. A reference to one use of a word in the text is of little value; but the occasional references to the construction associated with the word are valuable and might well be extended. The author has given

more material in the local vocabulary, which is, however, largely wasted, for it will not be learned by one glance and it will never be seen again after the page is turned.

As to the grammatical appendix, some teachers prefer that pupils be driven to use the grammar for references, hoping thus to make that book more familiar. The grammar, though indispensable for study which is prearranged, is never at hand for incidental use. The writer believes that *full* treatment of form and syntax should be left to the grammar and to more formal study of the grammar as a text book, but that all the ordinary school texts should contain condensed tables and memory forms such as the following:

#### CUM Rile.

- I Since, although .....Subjunctive
- II When,
  - A. Pres. and Fut. Time.....Indicative
  - B. Past time,
    - 1. Time, Emphasized .....Indicative
    - 2. Circumstances Emphasized...Subjunctive

In this book the grammatical appendix is good but too full. To select one illustration, there are over two pages of complicated statement about *CUM*—quite beyond a common pupil. Thus the perfecting of the memory is foiled by devotion to adequate statement.

It would be fruitless to discuss at length the advisability of having notes paged with the text. The only justification for such an arrangement is success in selecting and displaying the material so that it will inevitably attract the attention of *teacher and student* and get itself read and discussed... Every one knows that many profitable matters are passed over in the pressure of the recitation hour because

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the teacher forgets to mention them. The best substitute for notes at the bottom of the page is a carefully considered memorandum (in the teacher's own book) of things to be discussed. The foot notes of this book are not especially calculated to attract attention and outweigh the objections which most teachers feel to notes on the page with the text.

F. A. DAKIN

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